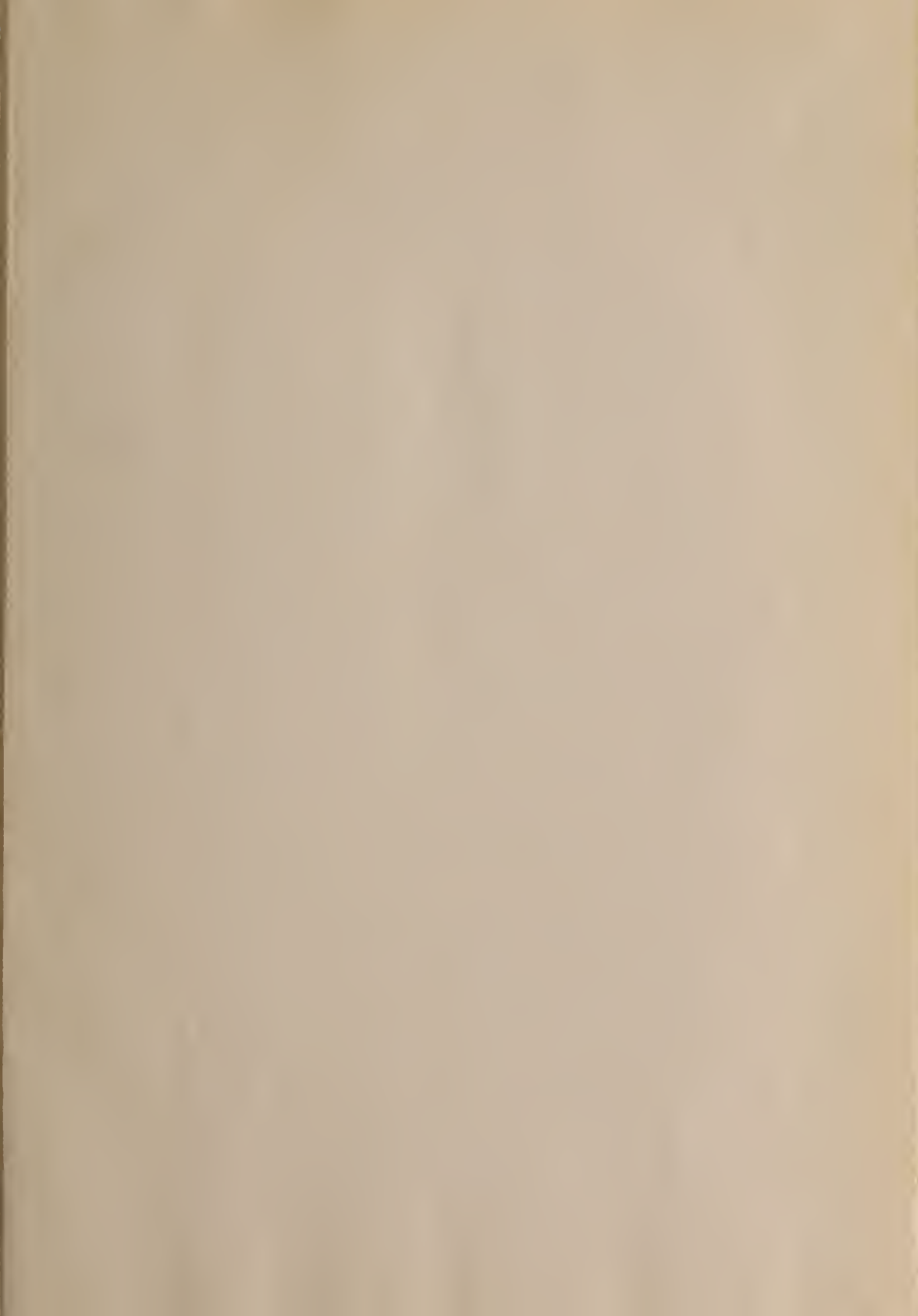


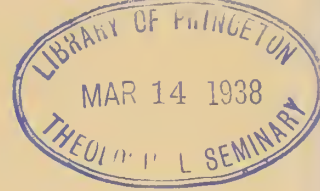


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The Outlook



VOLUME XXX
NUMBER 3
MARCH, 1938

of Missions

The Call of Evangelism

Charles E. Schaeffer

A Service at Ben Shan Tou

Olive M. Bucher

Home Missions in a Broken World

Mark A. Dawber

An Evangelizing Force in Japan

Marcus J. Engelmann

Introducing Mr. D. A. Liu

A. Katharine Zierdt

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Grace W. Snyder

Evangelism in Northern Iraq

Jefferson C. Glessner

Our Students

Clayton H. Ranck

Pertinent Pointers for Presidents

Carrie M. Kerschner

The Outlook of Missions

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CONTENTS

The Call of Evangelism.....	65	Rural Correspondence Evangelism.....	83
Where Christianity Lives.....	65	Women in the Interior Doing Their Bit.....	84
The Quiet Hour.....	66	Men and Missions.....	85
A Service at Ben Shan Tou.....	67	Eighteenth Triennial Convention of the Woman's Missionary Society of General Synod.....	86
Denominational Adult Team Work.....	68	Our Students.....	86
Home Missions in a Broken World.....	69	The Weather Vane.....	88
The Treasurer's Column.....	70	Pertinent Pointers for Presidents.....	89
The American City.....	71	Christmas Service in the New Auditorium of Miyagi College.....	90
Home Missions and Missionaries.....	72	Christian Citizenship.....	91
Rain in Iraq.....	73	Life Members and Members in Memoriam.....	91
"Traveling Libraries"—An Evangelizing Force in Japan.....	74	Momentum for the Meeting—Materials and Methods.....	92
Mary Belle Hoy.....	75	Christian Women in Action.....	92
Resting.....	76	Girls' Missionary Guild—Message from "Ziemer".....	93
The First National Conference of the Principals of the Christian Middle Schools in China.....	78	New Guilds.....	93
Introducing Mr. D. A. Liu, of Abounding Grace Hospital Staff.....	80	An Overnight Camp on the Mountain (Continued).....	96
Opening Chen Teh in 1937.....	81	Mission Band.....	96
Evangelism in Northern Iraq.....	82	The Quiz.....	96
		Worship Service for the Church School, Third Cover Page	

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Editorial of the Month

The Call of Evangelism

THE work of Evangelism in the Evangelical and Reformed Church is directed by a Committee on Spiritual Life and Evangelism under the auspices of the Executive Committee of the General Synod. The Committee consists of five members, viz:—Charles E. Schaeffer, Chairman; F. C. Schweinfurth, Secretary; L. V. Hetrick, Clyde Koehler and Mrs. Ida Pauley. Committees of Evangelism are also set up in the Synods and Classes of the Reformed group. At a recent meeting of the general committee a suggested program for a two weeks' Spiritual Crusade within the local church was formulated which has been sent to all the pastors in the united Church. The Committee also prepared a pamphlet for Lenten Devotions entitled "The Drawing Power of Christ."

With this organization and offered suggestions the work of Evangelism should be diligently furthered in all of our congregations. In the final analysis Evangelism must be carried forward by the local congregation under the leadership of the pastor and such workers as he may be able to enlist in this enterprise. Every pastor should be an evangelist and every congregation an evangelistic force. There are, however, some men who have peculiar gifts for this specific work and they should be drafted to render this service outside their own congregations. Our friends in England are setting us an example. Men like F. W. Norwood and Lionel Fletcher are giving their whole time to evangelistic work.

The time seems to be ripe for a more aggressive type of Evangelism in the Evangelical and Reformed Church. The National Preaching Mission has apparently prepared the way for this. It has disclosed the possibilities along this line of endeavor. Our people are hungry for the gospel. The frustration of their hopes for salvation through national or economic, or even educational processes, and the futility of all life apart from Jesus Christ, bring an awareness of the gospel as the power of God unto salvation. This gospel must be proclaimed with fresh unction and conviction.

The new emphasis on the nature and the mission of the Church as this has emerged from the Oxford and Edinburgh Conferences affords an added opportunity to challenge

men and women to identify themselves with the Church not only for the spiritual enrichment of their own lives but also through the fellowship of the Church to render the largest possible service to society in general.

The enlistment of young people in certain forms of religious activity furnishes an open door, through which to guide the youth into relationship with the Church. Special efforts should be put forth to gather large groups of young people into instruction classes and receive them by confirmation into complete membership in the Church.

The vitalizing of the spiritual life of all our people, registering itself in more consecrated living and in a more loving and liberal support of the Church, is of supreme importance and the purpose of Evangelism is to accomplish this very purpose.

The call has come, the opportunity is at hand, what shall be our response?

CHARLES E. SCHAEFFER.

Where Christianity Lives

THE secret of the expansion of Christianity in the first three centuries after Christ lay in the fact that every Christian was a witness. Thus, Bishop V. S. Azariah, the first native Bishop of the Episcopal Church in India compared the early church with that of the present day. Speaking before a large inter-denominational gathering in St. James Episcopal Church in New York City last fall, he said that the question asked by some Christians, "Are you saved?" is a mistake. Jesus saved others. Himself he could not save. For a true Christian the pertinent question can only be, "Are you saving others?"

The very fact that so-called Christians today ask the question whether we should send missionaries abroad when there is so much need at home illustrates the lack of vital power in our present day Christianity.

When Protestant missionaries went to India a hundred or more years ago they directed their approach to the Brahmins, the priestly class. Their plan was to convert these leaders and they were to save the mass of people. But

(Continued on Page 79)

The Quiet Hour

JULIA HALL BARTHOLOMEW

*For Jehovah taketh pleasure in his people;
He will beautify the meek with salvation.*

—PSALMS 149: 4.

“’Tis Love! ’tis Love! Thou died’st for me!

I hear Thy whisper in my heart!
The morning breaks, the shadows flee!
Pure, universal Love Thou art.
To me, to all Thy heart doth move,
Thy nature and Thy name is Love.”

“If modern men and modern thought miss God’s sunrise, it will not be for lack of opportunity, nor for the vision of the morning in the vivid realization of what the reality of the religion of Jesus is and can accomplish. ‘I am the light of the world; he that believeth on me shall not walk in darkness, but shall have the light of life.’”

Most glorious is this relationship between God and man, so close, so precious, so dear that while we cannot see the shining gates of heaven, we can hear the songs of the angels, and while we cannot touch the robe of Christ, we can be wrapped in His garment of righteousness.

—FLOYD W. TOMPKINS.

“No answer comes to those that pray, and idly stand
And wait for stones to roll away at God’s command;
He will not break the binding cords upon us laid
If we depend on pleading words, and will not aid.”

God’s leading is none the less real because it comes to us in quiet ways, and seems just the natural activity of our minds. His work in nature is through its operations, not over them, and in our lives He works within our spirits. We are constantly erring in our search for some external leading of God.

—ROBERT E. SPEER.

No mere critic can understand the Bible. No word-chopper can preach the Bible. No murderous grammarian that thinks by taking off letter by letter he can get at the meaning will ever reach the genius of any revelation given from the heavens.

—JOSEPH PARKER.

“Yes, work is the greatest and most permanent blessing of life. There, amongst all the great movements of nature and of the other creatures upon earth, is man, who goeth forth to his labor in the morning, eager and resolute, and who returns from his labor in the evening, tired but thankful. Something attempted, something done, he has earned his night’s repose; you can find nothing better on earth for a man than that.”

“God the loving Shepherd
Still His flock shall lead
By the tranquil waters
Through the dewy mead;
For His tender mercies
Ever shall endure
And each generation
Find His promise sure.”

“Great is the Lord, among the echoing hills His stormy winds chanted the glad refrain. Great is the Lord. His might creation fills from age to age; in endless praise the Lord of Hosts shall reign. Great is the Lord; so sang the mighty sea; so sang the torrent free; its foaming plunge with giant voice prolonged the joyous sounds.”

Waiting upon God will give thee ample strength to keep pace with the swiftest and most exacting circumstances. Waiting upon God will give thee power to go slowly on a tedious road, because when thou art walking the bleak, cold way, thou shalt walk it in the wonderful companionship of thy God.

—J. H. JOWETT.

My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That after Last returns the First,
Though a wide compass round be fetched;
That what began best, can’t end worst,
Nor what God blessed once, prove accurst.

—ROBERT BROWNING.

The Prayer

O MOST merciful Father, look upon our weakness, and gird us with Thy strength. Aid us to put aside the pride and the passion of our hearts, and to cry out to Thee for mercy and forgiveness. Amen.

The Outlook of Missions

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NUMBER 3

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

A Service at Ben Shan Tou

OLIVE M. BUCHER

“HOW many days until Sunday?” our water carrier asked.

“Tomorrow is Thursday. Then, Friday, Saturday, Sunday,” I told the days off on my fingers. He relayed the information to his own village people (all relatives), and various other folk with whom his clan was friendly.

“We’ll come to worship on Sunday,” a man selling long, stringy beans or a woman selling a few eggs would say.

I sighed often, as I thought of these Sundays of our few weeks vacation. Nevertheless, when we sent to town, ten miles away, for our vegetables, I sent for more than two pounds, nearly every week, of watermelon seeds.

After breakfast, on Sunday morning, we gathered together all of the narrow benches and boards and arranged them on the front (dirt floor) veranda, to provide as much sitting space to the square yard as possible. The vegetables were removed from one board in the cellar, and books, typewriter, etc., were removed from the benches and boards that served during the week as a living room table.

Our mountain travelling chairs and two others of the flimsy, bamboo type, which we used for all chair purposes, were placed where there was room for some of the older people.

A small table was placed to face the benches. On it I put one of my new gay Chinese cloths. There we placed the Bible, portable victrola, and a pile of records.

Some guests arrived as early as 9:30. As the children came, I distributed among them bright pictures from my magazines. You can scarcely imagine the delight which even the parents found in these pictures for they have nothing, except the scantest of clothing and cheapest of food. Of course I selected the pictures carefully, using none that would offend, such as women smoking cigarettes or showing all of the “meat” on their backs. When the stock was exhausted, I used the colored pictures from the Montgomery Ward

catalogue. The women and I laughed together at the queer fashions.

We had a large oil-tin bucket of water handy, and tin cups made from milk cans, so that they who wished to drink after their hot mountain climb might do so.

Mr. Bucher played the victrola for an hour, more or less, while people assembled, and at about eleven o’clock the service began. Some of the grown-ups remembered attending services when they were children; some had never attended before. The older ones remembered a little, for it was twelve years since we had spent a summer vacation there. So they must be told about not talking when we stood to pray.

Then Mr. Bucher told them about the One God, the Father of us all, who loves us, and who sent His Son into the world to save it. On one Sunday they interrupted to ask questions. On another they talked loudly among themselves until he sat down discouraged. However the following Sunday children and older folks were all attentive.

There was a closing prayer. After that I passed the watermelon seeds, and a great crunching began which sounded somewhat like a mill. Tea was passed to the older people and the children were asked to help themselves to water.

A little girl who had carried a baby on her back up the mountain and lugged it about constantly, managed to get it to sleep. She had climbed into the hollow of low tree branches and crooned there for a while. Now she could lay him carefully on one of the boards, with a cloth under his head, and really enjoy the music. She laughed heartily at Caruso’s singing, and asked, shyly, to hear the record again. Some of the women fed their babies and more babies slept.

One o’clock came, and two. Then the guests began to leave for their trek through the hot sun, over the mountain paths. Mothers

lifted babies into baskets, covered little heads with a shielding cloth and swung baskets to their backs. "Thank you," some called as they climbed over the low mud wall. "Please

sit." "Walk slowly," we called back.

Service was over, so I finished cooking dinner, and we ate.

Yuanling, China.

Denominational Adult Team Work

THE spirit of denominational merging is finding one of its finest expressions in the field of work among adults. In the month of May 1934 preceding the merger meeting in June at Cleveland, representatives of the Church agencies engaged in adult work in both denominations, met to examine the possibilities of merging the adult work of the two churches.

After a number of conferences of this nature, in January a year ago, The Correlating Council on Adult Education was organized. The purpose of the Council is threefold. First, to work out a correlated denominational approach to adult education in the local church. Second, to aid the local church in correlating its program of adult education, and third, to aid the local church in promoting close relationships between adults and young people.

The most significant action of the Correlating Council on Adult Education so far, was the formulation of a common set of adult emphases, each organization to work these out through its usual channels. These emphases were planned to cover a period of three years. Last fall the Council issued a leaflet entitled, "Adult Education in the United Church". The leaflet described the aims of the Council and gave in broad outlines the complete three year cycle of emphases, with the details worked out for the period covering October 1937 to March 1939. At its recent meeting in January the Council expanded the detailed outline covering the period from January 1939 to December 1939 as follows:

January, February, March

Toward a Christian World Community (International Council Theme)

- a. The International Missionary Conference
- b. Bridging Racial Barriers
- c. My Personal Responsibility

April, May

Toward a Christian Family (Parent Training)

June, July

Young People and Adult Relationships

August

Leisure Time and Cultural Life

September

Cultural Life

October, November, December

Toward a Christian Home Community

- a. Our schools and colleges
- b. Our government
- c. Our social service agencies
- d. Helping others to be Christians

It will be of interest to our readers to know the agencies included in the Correlating Council on Adult Education, and the persons chosen to represent these agencies in the Council. They are as follows:

The Women's Union—Mrs. Elsa Reichenbach, Executive Secretary, Mrs. Hugo Schuesler, President.

The Woman's Missionary Society—Miss Carrie M. Kerschner, Executive Secretary. Mrs. F. W. Leich, President.

The Churchmen's Brotherhood—Dr. J. M. G. Darms, Secretary, Rev. H. L. Streich, Deceased.

The Board of Religious Education—Mr. A. R. Keppel, Rev. F. C. Rueggeberg.

The Board of Christian Education—Dr. C. A. Hauser, Rev. Fred D. Wentzel.

The Commission on Spiritual Life and Evangelism—Dr. C. E. Schaeffer, Chairman.

Joint Commission on Christian Social Action—Dr. C. E. Schaeffer, Chairman.

This Correlating Council on Adult Education is symbolic of a new trend in modern church life, in the direction of simplification of programs, unification of effort and a richer harvest in the field of Christian service.

C. A. HAUSER,

Secretary of the Council.

Home Missions

CHARLES E. SCHAEFFER, *Editor*

Home Missions in a Broken World

WHEN will this Home Missions business be over? This question was asked recently by a man who was evidently under the impression that the work of Christian missions on the American continent was nearly at an end. The question was answered in the recent Annual Meeting of the Home Missions Council and the Council of Women for Home Missions, held in New York City.

About two hundred and fifty delegates were in attendance, representing some twenty-eight denominations and including some seventy organizations and societies that are interested in the work of Christian missions in the United States and Canada.

Inasmuch as this was the thirtieth anniversary the conference reviewed home missions during these three decades, marking the progress that has been made in methods of work, new missionary ideals and objectives; and, especially, in interdenominational unity and cooperation.

Dr. Edward D. Kohlstedt, President of the Home Missions Council said:

"A Home Missions Council Thirtieth Anniversary is bound to be an exceedingly significant occasion to those who know something of the historical background, struggles and achievements of this unique organization, which now numbers more than a score of constituent denominational agencies, working together with a common purpose in mind: 'America for Christ and Christ for the world!'"

"The story of American Missions stirs the souls of those who trace the trails and sense the spirit of hardy pioneers and heroic circuit riders, patriots and preachers, who registered so effectively during the formative period of American history. Out of a forbidding wilderness, hitherto untrod by the feet of white man, they wrested an avowedly Christian civilization. The goal of this country's pioneer period was: 'America for Christ!'"

"What has happened here in a century and a half to warrant seasoned statesmen, who have earned the right to be heard and heeded, to voice fears that America is in danger of becoming progressively pagan; to prompt level-headed leaders to exhort our church constituency to arouse itself, enlarge its vision, expand its program, and refire the zeal of Evangelical Christianity, so strangely tempted to yield to smug complacency, and a false sense of individual and collective security!"

"Changing conditions, shifting economic and social situations, the propagation of pagan philosophies of life, the development of crime cultures of

appalling proportions, the subtle trickery of dress-suit racketeers as well as the brazen effrontery of machine-gun gangsters now tax the material, mental and religious resources of Home Missions with far more intricate and exacting responsibilities than those with which our pioneer preachers were compelled to reckon. The revitalization of our church constituency is imperative to an adequate program of evangelization and life enrichment. A godless America cannot hope to make much of a spiritual impact upon so-called heathen lands."

One of the high peaks in the conference was the address of Mayor LaGuardia. He was introduced in choice language by Dr. J. R. Sizoo. "Our Mayor knows the confusion, the tumult of the city. He not only knows but he cares; he not only has a mind but he has a heart. It is with joy that I welcome for you and present to you a friend of many years, a man for whom I have a deep and profound affection, a city missionary of the city, Mayor LaGuardia."

In his characteristic manner the Mayor gripped his audience as he revealed his breadth of sympathy for the great masses of the people and also his grasp of the facts and his ability to meet the situation.

"I get sometimes rather impatient that we do not make sufficient progress. I would have loved to have been the Mayor of this city in 1921 when I wanted to be mayor, but no one else wanted it—very few anyhow. At that time there was the opportunity of building. You could have done so much, but I did not take office until 13 years later and most of my time is spent in administering social first aid. It is patchy and we are giving first aid owing to the economic conditions which we are facing. This retards the progress that otherwise would be possible to make. Now, delegates, you must know that this is a city of seven million people. It is larger than any state in the union; it is larger than our own state if we exclude the city. It is larger in population than some of the Central and South American republics and some of the nations of Europe. And yet we have a city government and the same kind of city government with limited powers as you would have in a city of ten thousand, fifty thousand or one hundred thousand. That makes the task increasingly difficult because we must attend to all the local problems of the small town; only the problem is multiplied, magnified by the extent of our vast population. It costs about two million dollars a day to run this town of ours, a little over six hundred and fifty million (budget of over five hundred and fifty million and the rest is public improvements) just about two million a day and a great many things

that we would like to do we simply cannot do by reason of our limited resources. To give you an idea of the magnitude of our city government, we have about 140,000 city employees—we have about 36,000 school teachers among that number. We have 19,000 police officers. You see in dealing with our problems we really have many obstacles and difficulties to overcome."

At the Thirtieth Anniversary Dinner, Dr. Charles E. Schaeffer gave an address in which he outlined the high peaks of history of the Home Missions Council.

Mrs. Millard L. Robinson, the retiring President of the Council of Women for Home Missions, gave an illuminating address on the theme, "Thirty Years of Working Together Through the Councils."

The report of the Town and Country Committee contained some striking statements regarding the situation in rural America. In a pronouncement regarding democracy, agriculture and religion a significant suggestion is made: "But we have as a nation departed from this ideal of the founding fathers. We are not a nation of freeholders. We are creating 40,000 new farm tenants every year. Ever since 1880 the position of the American farmer as an owner of land has been getting worse. In 1880, eight out of every ten farmers owned and operated their own farms; in 1935 less than six out of every ten farmers were owners. Farm tenancy has now become a national evil. In one of its forms, namely, sharecropping, it has been described as 'our greatest national humiliation.' To us as churchmen and churchwomen there are in this situation very practical implications. Democracy must be preserved and the Protestant churches must lose their lives if necessary in order to preserve it. The preservation of democracy must become one of the spiritual missions of our churches."

The conference paid a well-deserved tribute to Dr. William R. King who for ten years has served as Executive Secretary to the Home

Missions Council and under whose leadership very significant progress has been made. The new Executive Secretary brought a challenge to the conference in the following statement:

"We are standing upon the threshold of an era that is pregnant with possibilities. These possibilities are equally opportune for good and evil. Whether we meet the crisis as one of hope and make it an opportunity for a new era of Christian service, or, on the other hand, accept it as an occasion for despair, depends upon our faith in God and to a large extent upon our understanding of the times.

In accepting the office as Executive Secretary, I assume my share of the responsibility to try to understand and interpret the movements of our time and to discover as far as I possibly can their meaning for Home Missions.

It was my high privilege this summer to make a visit to Europe and Northern Asia. I visited some fifteen countries. I came back with a new and enlarged appreciation of America and the glorious possibilities that are ours as citizens of these United States. I am not thinking of this in any isolated or selfish sense. I am thinking of the world. I see little hope unless America can develop a vital, enthusiastic Christianity.

America has a unique service to render, and Home Missions has, in large measure, the key to the situation. In no other country in the world is there anything that compares with the Home Missionary enterprise as we know it in these United States. God seems to have had in mind some distinctive task for America. Upon these shores have been gathered together all the races of the earth in such a manner as to constitute the greatest evangelistic opportunity that God ever gave to a nation. Here He seems to be seeking to bring forth a new nation, flesh and blood and bone of every nation under the stars."

The conference outlined an ambitious program of survey, training, special missionary service, promotion and publicity for the coming year. It faced realistically the situation in America and the tremendous responsibility that rests upon the missionary agencies to help make America Christian, so that America may be able to take her place of leadership in the rebuilding of a broken world.

MARK A. DAWBER.

The Treasurer's Column

AT this writing a little more than a month of 1938 is history. During these few weeks a great deal has happened. The Board has held its annual meeting, at which time the work of 1937 was carefully reviewed and on that basis the work was planned for 1938. It appeared that we were making advances, many of the dark clouds were disappearing. But, also, it seems those clouds are returning

again. The month of January was a bad one for the treasury of the Board of Home Missions.

After the totals for the month were struck, we were convinced that the "recession" had struck us. Truly, as someone put it recently, "everybody is jittery," not knowing what may happen tomorrow. Again one made the statement that because of the great effort made

in December to raise money for the apportionment we must give our people a rest for a little while. Why can we not get to the point where we make an effort each month to raise the apportionment for that month? One hears the slogan, "pay as you go." We agree with that slogan and that goes for the apportionment. In order to do this it is not enough to speak merely about the apportionment. I must repeat what I said in former articles, namely, present the various causes which share the apportionment monies. I am convinced that people will listen to the presentation of causes, in fact, are eager to know about them.

Recently the writer had interesting experiences both in town and country. His coming

was announced. Fine audiences greeted him. Comments like this were made to him:—"We get too little of these presentations at the present time." "Will the representatives of these causes come to all kinds of congregations?" Do not write them if you don't wish them to come. They will come to any kind of a congregation.

How about the 20,000 Club? Have you paid your pledge in full? If you have, how about getting one of your friends to contribute something to the Club?

How about taking an Annuity with the Board of Home Missions? Write for information.

WM. F. DELONG, *Treasurer.*

The American City

BY DR. ROBERT W. SEARLE

Executive Secretary of the Greater New York Federation of Churches

"WHAT constitutes a mission field? I should say a mission field is constituted by a place and among a people who know not God the Father. Well, by that token New York City is a mission field."

"If you were to add up the bonafide members of the Protestant churches, and of the Roman Catholic churches and of the synagogues, you would still have 70% of the people left who are unattached to any real religious organization. Probably there are in the neighborhood of five million and more people in this city who are not in their lives or in any of these relationships recognizing any allegiance to Christ or his Church."

"There are in New York City in the neighborhood of one million two hundred thousand children who are receiving no religious education whatsoever of any kind. We have a system of education which is entirely irreligious and anything that is done must be done outside of the educational system."

"One of our workers received a call from a principal of a public school, where moral conditions were so bad that teachers did not

care to stay in that community after dark. So far as it could be done, a survey was made to discover the religious background. Of 450 children who could be classified as Protestant, only 30 had ever set foot within a religious institution. Now that is a mission field—a place where people do not know God, a place where the only understanding of the name of Jesus is that it is some kind of a swear word. Now this is a city where Protestant Christianity has been indigenous."

"We must realize that not by human logic, or human wealth, not by putting up great cathedrals or more churches, but by power of God, this task is going to be done, for the mission field in the city is harder than any other mission field, with people who, not knowing, think they know what the Church has to offer and think they have rejected it. They do not know. The soil is beaten hard. All about us there is anguish of heart, there is sorrow, misery, suffering and injustice and every one of these hurts carries with it the call of Jesus Christ to go out in His name and help win the world for Him."

"I thoroughly enjoy every number of THE OUTLOOK OF MISSIONS and do not know how anyone who is interested in missions can do without it."

MRS. M. R. PIFER, Howard, Pa.

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Rain in Iraq

NOTE—One of the native workers associated with Rev. Jefferson C. Glessner at Kirkuk, wrote the following article based on his own experiences and observations. It is printed for the greater part as written.—EDITOR.

AGRICULTURE in Iraq mostly is dependent on rain, especially in the north, in spite of the existence of the Tigris River and its tributaries.

One year there falls heavy rain and two or three years very little. Sometimes it falls a long time after the seeds are sown. At other times it falls heavily at the beginning and stops at the end when it is needed very much, especially in March and April. Both ways cause a great loss in the crops. If the year is rainy the products will be very good and cheap, and if not, the crops will be very little and dear, and in some places nothing. Therefore, the eyes of the inhabitants are lifted up towards the sky always to watch the clouds, and if the rain is stopped for a long time, the people become sad and fear famine.

Whenever the rain is rare, the people from all sects, Moslems, Christians and Jews, draw nearer to God. The Christians pray in the churches for the rain, the Jews go to the cemetery and pray, the Moslems go to the mosque of the Prophet Jonah. There is a village to the east of Mosul, about a mile and a half away, named Nabi Yonis, in the name of the Prophet Jonah. In this village there is a big mosque. Moslems say that Jonah was buried in it. There is in this mosque a bone of a big fish which they say is the head of the whale which swallowed the Prophet Jonah.

Last year it did not rain during March so the people were very anxious and feared there

might not be any harvest; therefore every sect started to offer prayers for the rain at the last week of March, and the rain did not come until the afternoon of Easter. Many Moslems said God heard and answered the prayers of the Christians, so He gave us rain, and really all churches prayed for the rain in the morning of Easter, and every one was happy to see the rain.

One day, while Moslems were going to the mosque of the Prophet Jonah by groups with four men walking in front of them, two were carrying religious flags and two playing tambourines and some of them were shouting and saying "La Ilaha illa Allah" which means "There is no God beside God." A young Moslem man of 22 years saw them; he did not like this way of approaching to God for the rain and he said to me "How long shall we remain in this condition?" This young was one of the book-shop attendants.

Boys and girls also roam about in the streets shouting and singing for the rain to fall. They carry with them a big girls' doll and beg water from the houses and pour it on the doll. This means that they need a heavy rain to make everything wet even the people who walk in the streets, and when it rains in such times it is preferred not to use any umbrella, as some people think that the use of umbrellas may cause the rain to stop.

It is requested to offer prayers to God to teach every one to approach Him in the right way, and to follow His teachings.

Foreign Missions

JOHN H. POORMAN, EDITOR

“Traveling Libraries”—An Evangelizing Force in Japan

THE scarcity of books in the rural districts in which we are working, early attracted our attention. One of the first things we learned was that with the exception of textbooks practically none were available. A mere handful of magazines and books had been bought by the various school classes by collecting grasshoppers and making strawmats, but even these had nothing to offer the children for their religious needs.

When a fund for books became available through the generosity of Dr. Goetsch, we immediately checked lists of children's books and ordered those which seemed best. Books with large, colored pictures and Bible stories written in simple letters that First-grade pupils could read, came in the first order together with books depicting Christian characters and ideals for Intermediates and Seniors. After we had looked through these books, we ordered extra copies of the best ones. Busy days of classifying, cataloging, marking and covering the books followed. We decided on cellophane for covers. This did not hide the attractive pictures or designs on the books as other covers would have done, but on the contrary made the books more attractive.

This was not the ordinary kind of library with books stacked on shelves in a library-room in the town of Wakamatsu. This library was going into the rural villages of this district. For this purpose we designed boxes about two feet high and three feet wide, with two shelves, glass doors, a lock and carrying-handles on the sides. We loaded these on the Ford and received a rousing welcome from the children of three villages where we deposited our “Traveling Libraries.”

At our Parents' meetings we passed the books around. The fathers and mothers seemed almost afraid to touch these sparkling new books. All said they would gladly cooperate in having their children take good care of the books, and in encouraging them in their reading. They thanked us profusely for what Dr. Goetsch had made possible.

The children lined up to take their turn at selecting their first books. Each one proudly took what appealed to him most. One little First-grader was so happy that he kissed the book when he received it. One mother, whose Seventh-grade son was not present, selected a difficult book for him, but asked if we could lend her a certain, easy Second-grade book for herself.



DISTRIBUTING “GOETSCH LIBRARY BOOKS” IN A RURAL VILLAGE



MISSIONARY ENGELMANN ABOUT TO START ON A TRIP WITH TWO
"TRAVELING LIBRARIES"

Although it is claimed that literacy in Japan is the highest in the world—over ninety-nine percent, it is also true that a great many of the people, especially in the rural districts, never read anything after they have finished a few years of school with the possible exception of newspapers. The farm houses often are without literature of any kind. Even an ex-village official has a library of about a dozen books. So we expect to do adult evangelization too, with our children's library.

Our three "Traveling Libraries" contain different books, so after several months' use in

one place, we exchange the sets, thus giving variety and continued usefulness. Right now, we are ordering other books to make up one or two more library-boxes for other places.

In addition to the children's books, we are occasionally adding helpful books for adults, Sunday School teachers and workers, and even pastors. Our *aim* is make this Book Fund *one of the vital, important evangelizing forces* in Fukushima Prefecture.

MARCUS J. ENGELMANN.

Wakamatsu, Japan.

Mary Belle Hoy

1863-1937

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun. Alleluia!"

ON Friday morning, November 5th, Mary Belle Hoy, better known to most of you as Mrs. William Edwin Hoy, finished her course victoriously. For fifty-two years she had fought valiantly for her Master against the forces of darkness that kept the men and women of China and Japan apart from God; and she could rejoice that the darkness had begun to disappear before she laid down arms.

Though her health had been failing for more than two years, yet she persisted in

studying the Chinese language in order to gain a fuller mastery over it. When she attended the Golden Jubilee of Miyagi College two years ago, a school she had helped to establish, she spoke to them in Japanese, in spite of the fact that she had been away from that land since 1901. It is not easy to stop working when one has spent fifty years in acquiring the habit.

But on Saturday, November sixth, in spite of inclement weather and a lack of facilities for informing people, about forty friends and

former students, both men and women, gathered in the Union Church of Hankow to pay her their last respects. It made one feel that our efforts are not in vain, nor are they unappreciated, when such a large number of former students will drop their important work and manifest in this way, that they hold in honor one who had rendered them a great service. Mother Hoy had loved them from the heart sincerely, for real love is easily recognized. The casket and the chancel steps were covered with beautiful floral tributes, and as we left the church we found many other floral pieces that had arrived too late, but still were laid on her grave. The sense of victory in her life made it impossible for us to feel sorrow overmuch. If she longed to be absent with her Lord she never in the least complained about what she was suffering during the last month, so that even the

sisters in the International Hospital marvelled at her patience and uncomplaining spirit. There is no defeat in such a death; it is merely the end of a life lived in utter confidence in a God, who himself is faithful and who imparts strength and courage to those who trust Him. Even her physician, who is the leading physician in the local business community, though seldom if ever seen in church, came to the service.

Her work is done; and the twenty of her fellow-workers on the field at this time are left to carry on. If she found it worth while to serve for fifty-two years, we feel that there was never a more auspicious and more needy time for Christians to render service than the present time. It requires a faith in God as strong as ever impelled any man or woman to serve God; but "To be living is sublime."

PAUL E. KELLER.

Resting

IT was on a day of piercing cold and rain, November sixth, that the body of Mrs. Hoy, the loved "Nana", was laid away, yet above the chilling gloom about us rose the triumph of the verses Dr. Keller read: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." "The Lord himself shall descend from heaven with a shout", our hearts sang, "and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

There were numbers of wreaths from groups of church and school friends, a bit Chinese in arrangement, expressive of love and sorrow. But sweetest to my mind was the bunch of deep red chrysanthemums brought to the church by Dung Yin, the young woman who had helped so faithfully to care for Mrs. Hoy until she was taken to Hankow for treatment. Dung Yin had gone down on the train with us from Yoyang, and there were representatives from Zierner and Huping schools also. Dr. Hsiung and a group of Hua Chung College students came to the English service, and then there were our Wuchang and Yoyang missionaries and many other friends, Chinese and foreign. As Dr. Keller spoke of the unflinching courage and faith of this pioneer, we might well thrill in wonder at what God could do with one yielded to

Him. The secret lay in the hymn she loved so well, "Dwell in me, O blessed Spirit."

We came home to Yoyang, and Miss Hoy has bravely taken up her teaching schedule again. Many Chinese friends have written letters of sympathy or have called—former students who are now teachers, preachers, mothers. Women who had done cross stitch work for Mrs. Hoy have come, and even the legless beggar she had helped managed to make his way over to the house. She had paid for his tiny house that can be carried with two poles. He tries to keep it near the church so that he can attend regularly. Outside he has pasted Bible pictures, and inside there is more than enough room for him to lie down comfortably.

Today, November twenty-first, the Yoyang church held a memorial service. The platform was a mass of geraniums, ferns and chrysanthemums gathered from nearby gardens. The vases and pots were arranged in Chinese fashion in pairs, and above, the characters artistically formed in white cotton on circles of purple, were words in the thought of Revelation 14: 13: "She rests from her labors and her works follow her." The school girls had come in a body, and the rear of the church was filled with older Christians. Pastor Tang arose amid the many flowers to tell the purpose of this service—to remember "our Mrs. Hoy, the Aged." The school girls

sang a favorite of Mrs. Hoy, "Some day the silver cord will break", and a number written to her memory. Boys from the Elementary School gave a hymn, as did the hospital staff, and a group of us, teachers and doctors, sang in English her loved "Dwell in me, O blessed Spirit."

The Ziemer School principal, Miss Chiang, read the Shepherd Psalm, and then Pastor Tang recalled in a quiet way the coming of Dr. Hoy to Yochow in 1900, and how Mrs. Hoy soon joined him, how they struggled to open schools for boys and girls at a time when foreigners were distrusted and the education of girls disdained, how they had to run from morning till night to care for evangelistic duties and the new hospital besides teaching and arranging for the details of boarding school life. Above all her labors, shone forth the great love in Mrs. Hoy's heart. The talks following the Pastor's,

echoed his emphasis of her love toward students and teachers, her graciousness to all, educated or the poor women of the street. Pastor Tang told of how her mind could not rest from its concern for others (I thought of the unfinished booties for hospital babies and of how she had said, "I'll master the Chinese language yet"), but on November fifth, God had said, "Rest from your labors", and she had gone to be with Him. "Numbers of our own people have died", he said, "young students, older Christians. I think of them in Heaven welcoming her with great joy." And we who remained could only rise and with the "Doxology" praise our God for what He had done through Mrs. Hoy. She rests where she had wished, among this people that she so dearly loved. Her works follow her.

LUCILE C. HARTMAN.

Yoyang, China.

Extract of letter from Miss Gertrude Hoy, Yochow, China, December 8th, 1937.

It was Mother's hope that she might die and be buried in this land that she loved so well. When the Hilgemans and Miss Flatter were planning to leave I asked Mother if she would like to go to America, to get away from the dangers of war, to which she replied: "Leave China? No, indeed, for I might not be able to get back again." She was deeply distressed over the conflict between the two countries she loved, and longed intensely for peace.

Others have told you of the services in Hankow and here. The expressions of sympathy from the Chinese have been many and sincere. The older Huping alumni mourn the loss of "Mother Hoy" as they called her. The old women at Lakeside for whom she did so much and whom she always remembered in her prayers wept bitterly when they heard of her death. One cold day, soon after my return to Yochow, I came back from school

to find the legless beggar for whom Mother had bought a five by three portable "house", waiting to see me. He had pulled himself along painfully on his stumps, just to offer his respects and to give me a few oranges in token of his sympathy. People on the street stopped our servants to send messages of condolence. I believe that everybody who came in contact with my mother could not help but feel her love and friendliness.

School work is going on nicely. We are in the midst of preparations for Christmas, and the girls are happy in practicing carols.

Yochow is quiet enough now, but there is a feeling of tension, especially as this has been made the headquarters for the navy. The city is crowded with refugees. One truly does not know what the morrow will bring forth. But our trust is in Him and He is giving us strength as we need it.

"Please find one dollar to renew my subscription. THE OUTLOOK OF MISSIONS is worth three times its price to me."

MRS. H. L. FARNWORTH, President W.M.S., Crestline, Ohio.

"One can hardly think of the Missionary Society without thinking of THE OUTLOOK. Long live THE OUTLOOK OF MISSIONS."

MRS. W. H. CAUSEY, Winston-Salem, N. C.

The First National Conference of the Principals of the Christian Middle Schools in China

Note. This article was written by Mr. Yang Gwang Tao, Principal of Chen Teh Girls' School. Mr. Yang was born and reared in Yuanling (Shenchow). He received his early educational training in Eastview Boys' School, and his college work was done at Huping Christian College. Mr. Yang tells that the year he was a senior in college the communistic trouble had already begun. But nevertheless, the boys had rented their gowns to wear for Baccalaureate and Commencement. Unfortunately the foreigners had to leave and the school was closed before they could be graduated. Sometime later, however, they received their diplomas.

In 1929, when school work was reopened in Yuanling, Mr. Yang became the Principal of Eastview Boys' School. A year or so later he left to accept a position in a government school at Tao Yuan. In 1933 he returned to Yuanling and in the fall of '34 became the Principal of Chen Teh Girls' School. Mr. Yang is a member of our Yuanling church. He is secretary of the Church consistory and is a member of the Evangelistic Project Committee of the local church.



MR. YANG GWANG TAO

"This article is essentially as Mr. Yang wrote it. He probably has the best English of anyone in Yuanling."

OWING to the most noticeable and rapid progress that the government schools in China have made in the last few years and to the plans of our National Government to make education uniform, the Christian schools are coming to a period of crisis. They would either sooner or later not be able to survive on account of their non-competing ability with the government schools, or they would lose their particular and yet well-known Christian character. The Christian Middle Schools play an important part in Christian education in China. Therefore, for a year, the China Christian Educational Association planned this conference of the principals of all the Christian middle schools of the whole nation. The chief purpose of the meetings was to discuss methods of how to keep pace with the government schools or even how to surpass them in educational capacities, and still to maintain the unique Christian character while conforming to the government regulations.

The conference was held in Shanghai, April 3 to 10, 1937. The delegates coming from all parts of China, fifteen provinces, and representing many schools, numbered about 140. Another thing which shows the significance of the conference was that a principal from a school in Chungking, came from that city to Shanghai by airplane.

Each principal was asked to give a three-minute report about his or her school. The reports were based on these three points: the present situations of the school, the chief difficulties that they are facing, and future plans. A general summary of the reports follows:

1. The student enrollment in almost every school is noticeably increasing annually, and a large majority of the schools are in a strong and good position. They are also able to support themselves.

2. In spite of restriction by government rule and regulation, generally speaking, the local governments are favorable to the Chris-

tian schools and regard them highly. The schools therefore are able to maintain their Christian character.

3. The chief difficulty is finance, and is largely caused by the decreasing financial support from abroad or from the Mission and the lack of endowment.

4. As to future plans, almost every school has hopeful prospects for development. The general feeling is that the schools are in such centers as will enable them to make their maximum contribution. Therefore, new building plans are being made and efforts are being put forth to secure new equipment so that the schools may become large, strong and well-equipped.

Besides these general conclusions, there are a few significant points which attracted the attention of the whole conference and which will be worth mentioning here. They are reports of two principals who came from the province of Hopei. (For the protection of these two principals and their schools, as well as our Missions in Japan and China, these reports are not printed now.) From this we note that the Christian schools are facing a serious problem. We Christians and those who are interested in the Christian movement in China and in the reconstruction of the same have to unite in our prayers. We pray that our Lord will lift His righteousness, His

justice and His peace over all that are unrighteous, unjust and those that are not peaceful.

As to the discussions, they were divided into four parts or groups according to topics: religious education in the Christian middle schools, curriculum, the qualifications and the improvement of the qualifications of teachers, and the problem of finance. The delegates were free to join any group discussion according to their own interest.

Mr. Djen Hsi Ku, one of China's well-known educators and the principal of a Shanghai government school, spoke on the "Present Condition and Future Tendencies of Education in China." Dr. C. S. Miao's topic was "The Characteristics and Particular Contributions of the Christian Schools in China." Dr. W. Y. Chen's topic was "The Christian Movement and the Christian Schools." Their addresses will be published in the China Christian Educational Quarterly.

The delegates were entertained by the Christian schools in Shanghai, by the China Christian Educational Association, the Y. M. C. A., the Y. W. C. A., the Commercial Press, the Chung Hwa and the World Book Companies, the Chiao Tung University, and the Municipal Governor of Shanghai. Trips for visiting schools both during the conference and after were well arranged.

(Continued from Page 65)

the plan after twenty years failed to produce results. So, reluctantly, missionaries were appointed to the great middle classes of Indian society. Still no adequate results. But the Spirit of God moved among the outcasts and they came to the missionaries seeking Christianity. The poor sought Christianity.

The first baptism took place among the outcasts about 1865. Today among the Telegus alone there are 1,000,000 Christians mostly from among the outcasts.

In his diocese alone the Bishop said they are baptizing over 10,000 a year. The reason for this is that every Christian is a witness. No evangelists are employed to preach—every convert is a preacher. But they desperately need teachers to prepare the inquirers for church membership and baptism. They find that when adequate instruction is given the whole community is changed by the power of the Spirit. Not less than 75% of the church members are in church every Sunday.

"If any man is in Christ, there is a new creation." As a result of this demonstration

of changed lives among the outcasts 25,000 middle caste people have become Christians in the last seven years. When asked why they come they usually reply "Because we have seen the change in the outcasts."

The result is that in that area there is a growing general feeling among people that everybody is going to obey Christ.

Bishop Azariah quoted a letter from an outcaste village closing with the prayer, "Please send us a teacher with the Golden Book."

Thus in India is arising a church which in word and deed is "Treasuring the old, old story."

NOTE—Bishop Azariah is the Bishop of Dornakal in India, and the son of a clergyman. He came to this country to attend the National Convention of the Episcopal Church in Cincinnati. He is Chairman of the National Council of India which serves to indicate the honor and respect which all Christians in India have for him.

Introducing Mr. D. A. Liu of Abounding Grace Hospital Staff

By MISS A. KATHARINE ZIERDT, R.N.

Abounding Grace Hospital, Yuanling, China

THE people in interior China are provincial-minded. They distrust any stranger whose speech, dress or habits are different from their own and feel entitled to take advantage of any non-local person. Recognizing this fact, native Chinese expect to be exploited when traveling to different localities. People of other nationalities, regardless of the number of years of residence or the reason for being there, must pay more for necessities and service than local Chinese.

Improved communication is making travel popular and the Christian teaching of hospitality is changing the attitude of the people, but it is still necessary for institutions established by foreigners to have at least one member of the staff whose roots spring from native soil—one who is respected alike by local gentry and institutional staff. A middle man who is a Christian is especially valuable.

Abounding Grace Hospital is fortunate in having a local resident on the staff who has already given more than twenty years' service—first as practical nurse and now as steward. His family has lived on the same site in the city for more than one hundred years. Mr. Di An Liu holds office as elder of Everlasting Life Congregation and is a member of the Boards of Chen Teh and Eastview Schools. His services are invaluable as he understands all local customs and tradition and can introduce new innovations in a manner which will not give offense.

Of his Christian experience he writes as follows:

"Christianity was brought to Yuanling about fifty years ago. I was baptized in 1916 and realize we can have fellowship with Christ at all times and in all places. God loved the world and gave His Son to save the world; through this sacrifice He is Father of all mankind.

"St. John says, 'In the beginning was the Word—the Word was God—the Word became flesh', God's holy Son, our Saviour, of the nature both of God and man and one with the Holy Spirit; God, Christ and Spirit, three in One—we must believe in and be saved by these three.

"Christianity was founded by Jesus. It was God's will that Jesus should come and by



MR. DI AN LIU

the power of the Spirit give us the character and capacity to be saved. This is not empty talk nor imagination, but faith. This religion has everlasting value and we need it in our daily lives.

"Everlasting Life Congregation is growing on the foundation of Christ's character. To have living faith, we must praise and give thanks, pray and preach for Him. For men we must love, serve and help and show Christ's love to win others.

"In 1927, in those terrible days during the reign of Communism when schools and hospital were closed, God protected me and gave me peace. I opened the dispensary and helped in the congregation where many listened. Now the schools and hospital are progressing. This is God's will. We must love God with all our heart, soul, mind and strength. We must walk with Christ in order to serve the people."

Opening Chen Teh in 1937

THE Japanese-Chinese conflict broke into open warfare in Shanghai about mid-August. Nearly as soon as we knew that to be a fact, we heard of the death of Dr. Rawlinson, other foreigners and many Chinese civilians killed as the result of air raid bombings. There were early announcements by both countries involved that this war would be fought out to a final enforced decision, which meant that air raids, bombings and all war horrors would continue to take civilian lives in the risk. This also meant broken communications, hindered travel, limitation of supplies, and rumors, and fears. And when and if the war came to West Hunan, it would be a worse thing than the Communist violence of 1927 and 1934, for this would be an air war.

But school opened on September 4. When I came down from the hill on August 28, various persons inquired, "You are not going away?" And I was not going away; and Miss Weil was then on her way to Shenchow; and Miss Brown and Miss Zierdt had sent communication that they were coming back from Szechuan. These statements seemed to be very reassuring, and registration of students for the fall term increased immediately. Due to movements of armies, transportation was interfered with for awhile, and some teachers found difficulty in getting here in time for the opening of school classes. But all teachers and workers determinedly took up the responsibility of carrying on. The school registered more pupils than last fall, and the increase in numbers was the much desired increased enrollment in the Middle School classes.

In this year of 1937, the Middle School girls are all taking Girls' Scout Drill; and they are going to be asked now to take drill training in First Aid treatment to wounded and injured. In this year, too, the upper classes in Manual Training are making cotton-padded vests for wounded soldiers. Outside of their classes, some girls are making shoes for soldiers' use. Our school halls are hung full of posters describing air-raid danger-prevention; there are the pictures of planes,

bombing planes and pursuit planes; pictures of bombs, fire bombs, explosive bombs, gas bombs; and there are pictures of emergency gas masks and of civilian populations finding safety in knowing these devices.

But I do not know how much any of us believe that these devices can be worked, or that there may be safety in these devices. It is strange this year, how we all think it, although we do not say it, that there is probably no actual help here and no actual help there. And no one really believes that there is definite safety in this place, or definite safety in that place. Some have come inland from the troubled areas of Shanghai and Nanking, and we all agree that it will be better here longer, because we are further away and because this is not a military center. All are determined that wherever we can carry on, we must carry on. Increasingly there stirs in the minds of earnest watchers the realization that education must be a *shared, world-minded* program; and must be humanity centered. And economic exploitation, power and privileges must be outlawed from motivations. Education must program for the equal opportunity of all; must program for others; must foundation in the way of Jesus Christ. And Christian believing minds must pioneer into new ways of adequate world knowledge, schooling this generation in a Christ-directed way.

The past school year, Chen Teh held her Thirtieth Anniversary. Teachers, pupils and community rallied to this Mission-founded institution which had to be closed four times during that period of years. The severest strain of restoration came after the close ten years ago. It has taken nine hard years to build Chen Teh since then. This year, 16 staff members and 200 pupils read these war announcements, get news of sister institutions that have been closed or have suffered dangers, adjust to limitations of supplies, and *work and pray* for our own continuing. Serving in these days is perhaps not unlike Nehemiah building again the walls of Jerusalem.

GRACE WALBORN SNYDER.

Evangelism in Northern Iraq

By REV. JEFFERSON C. GLESSNER

WE'RE in our eighth year here in Kirkuk and whereas there has been no noticeable accomplishment, yet we try to remain true to the high calling which we have in Christ Jesus. The Christmas season is a time for merry-making and rejoicing, and yet our spirits cannot help but be dampened by the thought that thousands at our door are still without the glorious news of the Gospel of grace. The expectation of the harvest is the thing that sets up some dynamic force within us so that, at times, when the flesh seems weak, we keep on going. How shall these thousands hear unless some one bears witness—unless some one brings the GOOD NEWS to them in their own language and in their own homes?

Our main emphasis throughout the year has been on literature production and distribution. Three major tours have been made and a large number of Bibles, Gospels, and portions put into circulation. We have evidence on every hand that God is working in the hearts of men. Lives are being transformed so that many who were once hostile to the work are now receiving us with open hearts and hands. It is gratifying to find each year in some out-of-the-way village, some one whom God has prepared for the message. This all goes to show that there is many a needy soul who is ready to accept the Gospel of Christ if we only knew where to find him and when he is ready. Our aim is to keep our soil fertile and in readiness for the occasion. The work is not all rosy—not all sunshine, nor would we have it so. For as some one has well said, "Too much sunshine creates a dry, barren desert." How true this is in all walks of life! It is true in my own garden. Flowers do not thrive in the portion that receives the direct sunshine but under the grape arbor where the sunshine and shades mingle, the flowers flourish. So let us welcome the tempered sunshine in our work. There is still much suspicion in some of our villages, so that we are unable to work with the liberty one so much covets. Obstacles of all kinds appear in our path of duty, but when we encounter them we take our lives into our own hands and then consign them to the One Who is able. On one of our tours we made contact with some of the tribes of Northern Iraq. Oh what an opportunity we have here! And what a diffi-

cult task! These people, for the most part, can neither read nor write. The story must be conveyed by word of mouth, and one should be a linguist in order to convey the simple truths of the Gospel.

In conjunction with the Scripture Gift Mission, London (how grateful we are for organizations of this sort), we have translated and published some much needed Gospel portions into the new Turkish script. Our language here is primarily Turkish and the people are anxious to get hold of the Latin characters. What an opportunity to furnish them with something that is cheap in money value and yet more precious than silver or gold. These portions of Scripture have been translated without notes or comment, for is not the printed page itself charged with the power of the Holy Spirit? Then, too, we have been trying to produce more literature for the Kurds in our area. Some translation has been done and whereas this is a hard and tedious work yet the task of publishing these works seems to be even more difficult. But progress can be reported and we have every reason to believe that 1938 will find some new literature in our book-bags for the Kurds.

In former years we have found the Bible Shop a good means of making evangelistic contacts. We are sorry to report that this means of grace is weakening from year to year. The forces of evil and opposition are very real. Organized opposition in Islam brings pressure to bear upon those who would seek our guidance. The school boys are especially watched and strongly advised against visiting our shop. Opposition book-shops are being set up with which we have no quarrel. They do furnish a means whereby leisure time may be spent in a more wholesome way. So if people do not come to us we must go to them. And somehow, things seem to be easier when one meets a man in his own shop or in his own environment wherever that may be. At any rate, the one approached is more at ease and is more likely to unload the deep burdens of his heart under these conditions. So go we must, and go we will, as long as God gives us physical strength to do so.

We must not close without saying something about our chapel gatherings. Our Sunday School for children, the mid-week prayer

meetings, and the Sunday morning church services have been conducted as in the past. The Turkish-speaking class in the Sunday School, for non-Christians, was larger than ever before and is very encouraging. While most of our energy in these meetings is spent on nominal Christians, yet we feel it is time well spent. We find much friction here in this city between the old Christian churches, enough so to produce a real barrier and stumbling block to those who have not yet confessed Christ as Lord of all. It is ever

true that if our walk in life does not correspond with our talk, then our words become as sounding brass and a tinkling cymbal. We pray and hope that there may be a real reformation among these old Christian churches, that they may awake from their folly, and that we may make a united stand in this all important task of making Christ known to the peoples of Iraq. Brethren, pray with us.

Kirkuk, Iraq.

Rural Correspondence Evangelism

THE following interesting excerpts are taken from the annual report of the Committee on Rural Correspondence Evangelism of the Japan Mission:

"As the name implies, the work of Rural Correspondence Evangelism is directed mainly toward the evangelization of the farming communities of North Japan. There are three main divisions of this work under the care of your committee. They are: Sendai, in charge of Mr. Fesperman; Wakamatsu, in charge of Mr. Engelmann; and Yamagata, in charge of Mr. Nugent.

"The actual work of these organizations is carried on largely by Japanese lay evangelistic workers. Mr. Tsukada, of Sendai, graduate of the Imperial University of Tokyo, is a man of outstanding ability and training, and seems to be especially gifted for this kind of work. He has been called upon for lectures in our North Japan College and Seminary. He is welcomed in many of the rural schools throughout North Japan, where he speaks to groups of teachers on the subject of the Christian faith. He takes advantage of various important festivals in rural communities to bring the message of the Gospel to the crowds that gather there. During the past summer, Mr. Tsukada made a special trip to Manchukuo. He called himself 'A Messenger of Peace', carrying the message of the Prince of Peace to the rural folk in Manchukuo, and seeking to strengthen the ties of friendship between them and the Christians of Japan.

"Mr. Kobayashi, of Wakamatsu, is himself a product of the work of the *Shin Sei Kwan*, New Life Hall. Having experienced the hardships and discouragements of the life of an Aizu farmer, as well as the saving grace of the Gospel of Christ as it came to him through

this organization, he is especially fitted to share his experience of salvation with the farmer folk of that community. In addition to the work of correspondence which he carries on with hundreds of young country folks, he is indefatigable in his efforts to reach these people in their rural homes with the message of the Gospel. He has recently acquired a small moving picture machine and frequently gives illustrated lectures in country churches and village homes.

"Mr. Kwanto is the Japanese worker in Yamagata. He divides his time between the work of missionary helper and that of rural correspondence evangelism. He too is a farmer whose Christian experience has led him to do religious work among farmers. He has a depth of spiritual experience and understanding which brings many a lonely troubled inquirer to his door for the encouragement and help which he never fails to give. They are made to feel the saving power of the Christian faith through the letters he sends them, and they take their first opportunity to come to Yamagata and seek him out. He is unable to visit them in their mountain or village homes as much as he would like, but he and his good wife have taken one particular village under their wings. This is the home of their childhood, near the city of Yamagata, which they visit frequently. Calling at each home as personal friends they share the Good News of the Gospel with people who have known and respected them all their lives.

"There is an informal cooperative relationship between the three organizations. Twice each year conferences are held with representatives from each. This is a kind of spiritual retreat in which we share evangelistic

experiences and discuss common problems.

"As in the past, the work of rural correspondence evangelism begins with the newspaper advertisements and Christian articles. Inquirers applying as a result of these are added to the list of correspondents, and from these some are added to our regular list of seekers. The total number of new inquirers added in 1936 is 1503. Follow-up work, in addition to correspondence, involves the visitation of inquirers in their rural homes and the publication of books and pamphlets. In addition to the evangelistic trips made by the three workers above mentioned, many visits were made by local pastors cooperating in this work.

"The three organizations have continued the work of Farmers' Gospel Schools, in some cases conducting the schools, in other cases lending financial and personal support to churches for that purpose. The libraries conducted in connection with this rural work are slowly growing. There is now a total of

about 1500 books, of 542 members, and of 751 books loaned in 1936.

"A few instances of seekers helped by this work toward the Christian life may serve to make this report more vivid. One farmer in Yamagata Prefecture, for ten years a seeker, has at last been baptized and taken into the fold of one of the Christian churches. One young farmer, living in the mountains near Tsuruoka, was baptized at the Tsuruoka Church. He has opened the way for pastor and missionary to begin evangelistic work in his own and a number of surrounding villages. Another farmer, now a Christian, called by the government to Manchukuo where there are larger economic opportunities, declined to leave his native village where he is leading a group of young folks in the Christian way of cooperative living. One official of a mill employing girl workers, invited us to do evangelistic work among the girls of his mill. Many other instances of this nature serve to encourage us in the work."

Women in the Interior Doing Their Bit

AS the war clouds lowered and thousands of men and boys passed through this city to face the enemy, the women of the Church of Christ in China (for which, part of West Hunan, our church, is responsible) promised, under the leadership of Miss Ruth Liu, to make 200 pairs of shoes for wounded soldiers and refugees in need.

Earnest prayer was offered for God's wisdom and guidance. Letters were written to Sui-Pao congregation and to each outstation as well as "ko Shin" (mouth letters) in Shenchow District to all local members and many friends of the church.

Chou Dung In, a Chen Teh pupil and product of the Home Study Course, brought a whole piece of cloth contributed by the clerks in her father's store.

One must know that shoe soles are made of old rags pasted together, layer upon layer, to be able to imagine the variety of acceptable gifts received, such as rice water for paste, rags and old clothes, needles and hemp strings. It requires six yards of string to

stitch by hand layers of cloth to a third-inch thickness for one shoe sole.

The work on all except thirty pairs was done gratis: for these fifty cents per pair was paid, and the work given to women in need of work.

Since it was a "love your country" project, they paid six cents instead of the regular price of ten cents per pair, to sew the top and the sole together.

The Yungshui church sent thirty-two finished pairs; Danchi, thirteen, and the Shenchow women, students and nurses made one hundred and seventy pairs.

Contributions from Luki, Wangtsun, Gutsang and Shenchow were \$10.75, \$5.50, \$1.00 and \$29.56 respectively.

Non-Christian organizations solicited shoes, demanding at least two pairs from each family.

MINERVA S. WEIL.

Yuanling, Hunan, China.

October 26, 1937.

A Suggestion

"Our Woman's Missionary Society gives a subscription to THE OUTLOOK OF MISSIONS to every new member."

MRS. EDWIN M. SANDO, Hanover, Pa.

Men and Missions

JOHN M. G. DARMS, EDITOR

"Belongs to Christ"

Bishop Hughes of Washington said at the recent Stewardship Conference, that the future of this world belongs to Jesus Christ.

Is this true?

And if it is true, what are we doing to prove it?

Certainly, this is a man's job, and through the work of Christian Missionaries, as we support them with our prayers and our gifts, we are helping to win the world to Christ's way of thinking, of fellowship and action.

Our outlook on the world should be bright, and is bright in the measure in which we see Christ and His Kingdom of love established in our heart and in the hearts of our fellow men.

The Challenge of Lent

Nothing finer could be done to prove their devotion to the suffering Saviour and to make His sufferings effective, than to have the men in our home churches engage in evangelistic endeavor and effort during this quiet period.

Among the 70,000,000 people outside of the Church in our country, there are millions of men, unattached to the Church and outside of the fellowship with Christ, whom the men of the Church could win for active church membership and for the Christian life.

In business ventures we often hear a man say: "I set my cap for that fellow; I wanted to get his business and I landed him, I got a big order".

Can we not do something like this during this season of Lent, set our heart to win some man, some one man, whom no one can approach as well as can we, and "land him," get him for the Church? We are persuaded that some men will join the Christian Church this Easter because some Christian men did just that.

And how great the Easter joy, when we see one man standing at the altar, confessing and having communion with Christ, whom we, by the grace of God, sought out to win to Christ and the Christian life.

Go out and get YOUR man. He is there waiting for you.

Missions at Home

That's where the spirit of Missions is cultivated, not only in the Church and in touch with humanitarian movements in the world outside, but in the home.

Missions should be at home in every Christian home.

How many missionary books do you have in your home? How many conversations on Missions are conducted in your home? How much oriented are you in the work and triumph of Missions in your own home?

How many prayers for Missions and the missionaries are spoken in your home?

Two Zones

Recently, whilst riding in an elevator in one of our banks, the operator, coming down from an upper story, was all smiles, and we said to him: "Does the fact that you just came *from above* make you smile? Do you always smile, when you come from above?" "Yes," said he, "what comes *from above* always wears smiles." A few minutes later we ascended from the vault of the bank to another floor above and the same operator looked glum and vacuous and we said to him: "What about it now? Do you always look like that when you come from the lower regions?" He answered, in substance: "Everything and everybody, coming from the lower regions looks like that".

Is there not something suggestive to all of us in this?

Above, with God and Christ, there is always light and with us, who fellowship with the Father of lights, there is a radiance and there are smiles and experiences of joy. But with those, who fellowship with the one and the things from beneath, there invariably is, there always must be, only gloom and the expression of sorrow and hopelessness.

However, if we carry the *light within*, and keep it burning, we can go both ways, down or up, in life, and there is the magnificent poise and fine balance of a happy heart and a life made glad with the gladness of God.

I am the light of the world: he that dwelleth in me shall no more walk in darkness but in the glow of the everlasting light.

O that ALL THE WORLD would walk in that light!

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

MRS. EDWIN W. LENTZ, EDITOR THIS ISSUE

WOMAN'S MISSIONARY SOCIETY OF GENERAL SYNOD

Eighteenth Triennial Convention

Fiftieth Anniversary Observance

GRACE EVANGELICAL AND REFORMED CHURCH, AKRON, OHIO

May 31 to June 4, 1938

June 2—FIFTIETH ANNIVERSARY PAGEANT—June 2

A DESK calendar can be the most disturbing eye-rest with its prod, "you are not keeping abreast with events—" and at the same time, the most stimulating lift, with its promise of bringing nearer, day by day, a hoped for occasion or circumstance. The two emotions vie for place as we face the preparations necessary to make the Fiftieth Anniversary of the Woman's Missionary Society of General Synod an occasion which shall embody the spiritual aspirations of the thousands of women whose prayers and gifts have used this channel to make Christ known unto those who knew Him not—and more real to those who knew only His name.

The program is the focus of the preparations. The Committee is mindful of the inclusive theme, "A WORLD-WIDE FELLOWSHIP OF CHRISTIANS," and is laboring to

make the program an illustration of that aim. To this end the committee has invited many participants. At this time we have the promise of missionaries and Church leaders—each one to contribute of his special knowledge toward bringing about an enthusiasm for the more inclusive program which will be possible when the women of the merged Church will make a larger body of workers than was possible in our former work.

Three more months until the Anniversary observance of the Woman's Missionary Society has become an event. The pageant for Anniversary Night has been written by Mrs. Irvin W. Hendricks of Chambersburg, Historian of the W.M.S.G.S. "Pilgrims of the Way" will present through picture, song and story, incidents of the past and the present, including a prophecy of the future.

Our Students

In Schools Other than Our Church Colleges

HAVE you ever thought of the implications of the figures in higher education in America today? Within the memories of many of us, the student population of our land has increased from sixty-five thousand to one million three hundred thousand, or about twenty times.

These questions are pertinent—From what homes do they come? Where are they? What are they preparing to do?

1. Perhaps the first of these questions would be most important were one able to answer factually. It ought to be noted that with the broadening of courses, and the

increased tendencies for young people to drift into college because it's "the thing to do", homes with less and less religious and cultural emphases are sending their sons and daughters to college.

There are two very important things to be noted here. First, this larger cultural difference among those now entering college makes the atmosphere of a campus a very different thing from what it was a generation ago. There are few colleges that have not definitely lowered their cultural levels because of this. But let me hasten to state the other inference at once, for it is the more significant one.

With all sorts of religious, and non-religious groups of our citizenry now with us, how much more challenging is it to try to change the atmosphere of the entire group! This is a real missionary job. (This can be traced through any number of channels, fraternities, student activities of all sorts as well as religious and service work, for your son and daughter now contact about every sort of character in college that he or she is likely to meet anywhere in life. Pity the man or woman not prepared to face this adult challenge, for it is a man's and a woman's task, not a child's.)

2. The location of this enlarged student body is of course everywhere that a college or near college rears its head, with the larger numbers now no longer in church-supported institutions. What denomination could take care of her own sons and daughters if that seemed desirable? To be specific, Mr. Wentzel reported to the Board of Christian Education last year, three state supported institutions in which there were more students from our churches than in any of our own church colleges, in fact the total number of Evangelical and Reformed students in the

schools in which our four student pastors labor is greater than the number from our own churches in all of our own church colleges. Judging from Lutheran figures of a few years ago, our combined church must have a student population of at least 20,000.

3. It is the ever enlarging scope of courses now reaching into practically every avenue of service, and the growing fact that college training is more and more needed even if specially arranged courses are not available for the special line in which the student desires to enter, that furnish the basic urge to most students to go to college.

Let us be clear in this statement, even if the lack of facts forbid being exact. Of course we believe in the church-supported colleges. More power to them, but what of the very much larger number—I wish facts were available—of those who are not in the schools of our own church? Or that other large number in the colleges of other denominations?

Page 111 of the 1938 Year Book and Almanac lists more than fifty places where our denomination is serving students. Nine-tenths of this number are local pastors in the "E" group who are helping students as a normal part of their pastoral work. But there are many, many more splendid men who are doing the same in both branches of the church whose names are not there. Three on this list are supported in part by the Board of Christian Education that they may give more attention to students than their congregation could afford to have them do. They are Rev. C. M. Zenk at Madison, Wisconsin; Rev. E. Bruce Jacobs, at Columbus, Ohio; and Rev. A. S. Asendorf at State College, Pa. One is on full time, viz., the writer, in Philadelphia, Pa.

What a Student Pastor Tries to Mean to His Students

If you will picture youth coming away from home when most desirous of adventure, and being placed in an atmosphere intended to force one to think through every value held, if you will remember that many of them have outgrown, or think they have outgrown, their interest in their home church and so are sure they want a vacation in religion, that ideals of ethics and morals are largely precepts and so bend easily under pressure from those "who have apparently arrived socially", and in short that we have the most

ambitious men and women in the world, sure that they want to go somewhere in life, but are none too sure either where they want to go or how, one has a picture of the task of a student minister.

In the face of this barrage of adverse factors, which are not hopeless by any means, there are certain well established things one can do in order to accomplish certain desired ends.

(a) New students can be helped to establish friendly contacts with the sorts of young

people they really want to know, but are very likely not to find unless some definite plans are made toward that end. Hence the many social gatherings, of which those outside hear only too much, and the quiet service work of helping these new men and women, which would be most interesting news were gifted penman acquainted with the facts. I'll challenge any other group both as to the amount and grade of real service which is given to our new students.

This does two things, it helps Freshmen to say "I never knew religion meant this", or "I thought church was for children and old women", i.e., they find that fellowship of a high order is more than just fellowship, it has the elements of Communion. But it also attaches our new friends to the men and women who do this sort of thing and to the church they have found helpful. I wish the wholesome normal atmosphere of a group of students working out plans of helpfulness could be broadcast. The ozone of such pictures and stories is both healing and contagious.

(b) These new students are not with us very long before a great many questions arise which our staff have grouped as follows, in the decreasing order of their numbers. They are questions (1) of home relations (2) of love (3) of religious beliefs (4) of vocations (5) of campus adjustments (6) of personal adjustments and (7) of information. One is tempted to enlarge on all of these, but space forbids. Suffice it to say that they simply ask every sort of question, only very much more frankly than do these same students back home.

(c) But one is ever grateful that they are not satisfied to simply think straight, they want to do things and here is our real chance. for thinking does not form habits, except habits of criticism, and working does form good habits. So we try to set them to work. They help each other in all sorts of problems, but more and more are reaching out to help "the other fellow" and that means the fellow who is not, nor ever will be in college, but who may need shoes, or a job, but always a friend. What real friends college men and women make for the most unfortunate, for the blind who need some one to read to them, or the elderly person whose day is brightened by a handsome healthy girl coming and sitting and chatting a bit.

(d) Do you ask "Why all this?" Our answer is, that each generation shall have men and women who *care*, and *dare* and *share*. Our real satisfactions, therefore, are the men and women who go out and carry on. You older men and women, do not try to chill their idealism even if yours is too dull to follow them. Try to catch it. Have we forgotten that "Where there is no vision the people perish"? I am terrified because so many of our so-called leaders in church and state do not want to see. But youth does want to. Do not throw dust. Turn on the lights, and also encourage them.

That these young people may be properly cared for, denominations are planning to raise large sums. The Presbyterian goal is \$10,000,000. May we not also set ourselves to see the whole picture, then to broaden and deepen our usefulness as rapidly as possible.

CLAYTON H. RANCK.

The Weather Vane

SO far this year, there are thirty-four new Girls' Missionary Guilds!

* * *

We believe the Woman's Missionary Society of Zion's Church, Greenville, Pa., holds the record for continuous mission study using the texts prepared year by year. "Via Christi" (The Beginning of Missions) was the first mission study book published by the Committee for the United Study of Missions. That was in 1900. Beginning with this text, the society has taken pleasure in its yearly study of the subjects presented in the regular mis-

sion study books. We congratulate.

* * *

Because of a question which came to me recently, I am writing my reply to the questioner. Maybe ninety-nine out of one hundred members of the Woman's Missionary Society would have answered as I did but I repeat for that *one* woman in the hundred, who may not know. "The Fellowship in Christ" prayer leaflet has as its purpose united prayer for all the work and all the workers of the Evangelical and Reformed Church. The scarlet thread through March is *Stewardship*.

Copies of the Fellowship in Christ leaflets were sent to the missionaries in Japan and China. The thank-yous which have come back are bringing a happy reaction to this remembrance. One missionary says: "I received two copies of this prayer leaflet and was glad to hand one to a Japanese pastor who can speak English." Miss Mary Gerhard says: "I began using the Fellowship in Christ on January 1st and was so pleased to find that January 6 and 7 were for the President and students of North Japan College. Dr. Demura also received a booklet and he carried it to the chapel on January 7, the first day of school after the winter vacation, and made quite a nice speech to the boys about the spiritual life, and the real purpose of North Japan College, and

about the many friends in America who on that very day were praying for the students."

* * *

This is the time to lay plans to attend a missionary conference next summer. Hood College, Frederick, Maryland, will be held from Saturday, July 2nd to Friday, July 8: Ursinus College, Colledgeville, Pa., July 23-29. We promise a strong missionary program.

* * *

We come to you again with the request for copies of "Mission Band Helper"—later published as "Our Mission Helper". No year has a complete file of issues. Please send the copies to Miss Greta P. Hinkle, 416 Schaff Bldg., 1505 Race Street, Philadelphia.

Pertinent Pointers for Presidents

Five Pointers of pertinent significance to each local Society!

1. The Place of meeting of the International Missionary Council has been changed from Hangchow to the Woman's Christian College, Madras, India. Therefore, whenever local groups or individuals pray for this great ecumenical conference to be held Dec. 10-30, 1938, they should remember that the scheduled place is Madras—very significant because India is the theme for foreign study next year.
2. Now is the time to elect your delegate to either of the summer Missionary Conferences to be held at Hood College, July 2-8, or Ursinus College, July 23-29, or to any of the Leadership Schools and Conferences mentioned on The Church School Calendar.
3. The RETREAT to be held prior to the Triennial Convention will be planned for Sunday, May 29th. As usual programs will be sent to each local Society. Set aside one hour of that Sunday afternoon for this momentous occasion. The program is being prepared by Mrs. E. W. Lentz, Director of the Educational Commission.

March 31st marks the end of the first quarter of the year 1938 and the end of our missionary year. Of course you have already planned for your Annual Cabinet

meeting at which all Officers and Departmental Secretaries will come together to fill out the three copies of the Annual Report. Full directions appear on the cover page of the Reports. Please follow them carefully, filling in the blank spaces where an answer is expected. In other words see Point Five!

5.

Make Your Report Live

1. Cultivate your Report Blank
Like a garden fair!
Tend the seeds of knowledge
Plant them with care,
2. Leave no empty spaces
Where a plant should grow;
Place the latest fact-seeds
In every single row.
3. Let no weeds of guessing
Creep in any space;
Search until you find them—
Plants for every place.
4. Then a fruitful harvest
May be gleaned some day—
One that tells the story
In the fullest way.

Mrs. Charles N. Moore
—*Women and Missions.*

CARRIE M. KERSCHNER,
Executive Secretary.

Christmas Service in the New Auditorium of Miyagi College

HOPE fulfilled makes the heart glad, and our joy was indeed great when our Christmas service, the climax of our school year, was held in the new Chapel Auditorium. The building was still incomplete, in spite of continuous day and night work on the part of the workmen, but it was already beautiful. The stage curtains of dark taupe velvet, blending perfectly with the cream walls and dark stained woodwork, were in place, the benches set temporarily on the main floor, and the heating plant working in perfect fashion.

For the first time in our history, all the students and faculty, their families and friends could gather together for this service. For many of the latter it may have been their first Christian service. The general subject was "Christ the Light of the World", with appropriate Scripture passages for the different sections of the program, the Prophecy, the Coming, the Revelation and the Spreading of the Light. Christmas hymns by the congrega-

tion, and special Christmas music by each Music Class in the school, ending with the beautiful Noel by Dickinson, sung by Part Singing Class, a capella from the gallery comprised this original program. The Spreading of the Light was symbolized by the candle march by the whole school, while singing a translation of "From the Eastern Mountains", made specially for this occasion by Mr. Nakajima of our faculty.

Our hearts were filled to overflowing with joy and gratitude to the Alumnae and the Woman's Missionary Society of General Synod who had made this beautiful and commodious hall possible. We tasted for the first time the wonderful possibilities of this new equipment, in sharing with a much wider public the blessings which hitherto have been confined to the narrow circle of our own school.

CARL D. KRIETE, *President,*
Miyagi College.



CANDLE MARCH
MIYAGI COLLEGE
CHRISTMAS, 1937

Christian Citizenship

MRS. F. E. BOIGEGRAIN, *Secretary*

My dear friends:

I am writing to you from Washington, D. C.—direct from the Convention on the Cause and Cure of War. With the spirit of this great gathering upon me, I plead that you allow nothing to daunt you—in spite of world situations—in efforts toward the establishment of that "Peace on Earth" which alone will bring enduring understanding.

With deep satisfaction I am sending the following, taken from an editorial in the *New York Times*.

"Cause and Cure of War"

Undismayed either by the recent successes of aggressor States or by the powerful support in this country for a policy of isolation, the Thirteenth Annual Conference on the Cause and Cure of War convenes in Washington today. At a series of meetings and round-tables hundreds of women from all parts of the country, representing eleven influential, national organizations, will re-examine and further their study of the causes and the possible cure

of war. The spirit of the conference is indicated by the call: "Our business will be to reinforce our knowledge, refresh our courage, redouble our efforts, and reaffirm our beliefs, having in mind that saying of President Masaryk, 'Nothing kills an idea that is really believed in.'"

This temper, which refuses in the face of setbacks to admit the futility of striving toward the goal of a warless world, is stronger in this country than many timid persons imagine. The enthusiastic support given to the Administration's good-neighbor policy in Latin America and to the Hull freer trade program are manifestations of a deep and widespread determination among our people that the United States shall play a worthy role in the world. In this feeling there is little sentimentality and much of sober realization of the magnitude of the task. The great majority of the peace workers, rank and file as well as leaders, recognize that "it is not incumbent on us to finish the task; neither is it permitted us to desist from it."

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

- East Pennsylvania Classis*—Mrs. Bartley Deats, R.D. No. 2, Bangor, Pa.
Philadelphia Classis—Mrs. J. W. Gottschalk, 1200 Rockland St., Philadelphia.
Reading Classis—Mrs. Mary G. Happel, 1221 Greenwich St., Reading, Pa.
 Mrs. Charles R. Kaufman, Leesport, Pa.
Tohickon Classis—Mrs. Martha Gerhart, 213 N. Main St., Telford, Pa.
Vest Susquehanna Classis—Mrs. Harriet Savilla Schambach, Beaver Springs, Pa.
 Mrs. Jennie Gross Mattern, Beaver Springs, Pa.
 Mrs. Cora Gross Rigel, Beaver Springs, Pa.

NORTHWEST SYNOD

- Illwaukee Classis*—Miss Christine Fels, 2141 N. 62nd St., Wauwatosh, Wisconsin.
 Mrs. Lena Ott, New Glarus, Wis.
Cheboygan Classis—Miss Lina Burkhardt, Neillsville, Wis.

OHIO SYNOD

- East Ohio Classis*—Mrs. Rebecca (Klopfenstein) Wartman, Paris, Ohio.

Southwest Classis—Caroline Hein, 3019 Reading Road, Cincinnati, Ohio.

PITTSBURGH SYNOD

- Westmoreland Classis*—Mrs. John H. Bortz, 215 Westminster Ave., Greensburg, Pa.
West New York Classis—Mrs. George J. Meinkc, 100 Freuhauf Ave., Snyder, N. Y.
 Mrs. Anna Langbein Miller, 87 Schuele Ave., Buffalo, N. Y.

POTOMAC SYNOD

Maryland Classis—Mrs. Frank Leidy, Westminster, Md.

Virginia Classis—Miss Lucy M. Swartzel, R. D. No. 7, Greenville, Va.

MEMBERS IN MEMORIAM

EASTERN SYNOD

- East Pennsylvania Classis*—David L. Gregory, 1124 W. Main St., Stroudsburg, Pa.
Tohickon Classis—J. Howard Gerhart, 213 N. Main St., Telford, Pa.
West Susquehanna Classis—James Christian Schambach, Beaver Springs, Pa.
Wyoming Classis—Mrs. Mary Grove, West Milton, Pa.

Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

MARCH! The season when Lent is ushered in and when we are thinking especially of Stewardship for all of Life. Orders come daily for Lenten material for Mission Study classes. The Guilds are using "Beside All Waters" 50c. Some Adult groups are using "Rebuilding Rural America" 60c, while others are concentrating on the Moslem Books. Girls' Guilds should be ordering for use in April and May "The Young Moslem Looks At Life" 60c with the very suggestive help, "Islam Awakens" 25c, for leaders. Every group will surely want a copy of "Fun and Festival From Moslem Lands" 25c. It contains games, refreshment and atmosphere suggestions and is only 25c. "Musa, Son of Egypt" (Primary) 25c and "Friends of The Caravan Trails" (Junior) 25c are available for elementary grades.

"The Stewardship Approach to Religious Experience and Problems" is a fifty-nine page pamphlet which contains the addresses and discussions at the Annual Conference of The United Stewardship Council of the United States and Canada. Any and every one interested in this vital subject should own a copy of this pamphlet which sells for 25c.

"The Lost Key" is a play on Stewardship in a prologue and one act, designed for use by adult and young people's organizations. Takes from fifty minutes to an hour to present. There are six characters; Midge, about 18; Bud, about 22; Clarke Warner, their father, about 45; Belle Warner, their mother, about 43; Mary Larsen, Belle's sister, about 35; and Mrs. Toomey, a neighbor, any selected age. The play is 10c a copy plus 5c for carriage charges. Cannot be sent on approval.

"Thoughts of God" for boys and girls—a children's Fellowship of Prayer for use during Lent is beautifully and helpfully edited and printed. A sample was in the Mission Band Packet. It sells for 7c each in lots of 10 or more copies; 10c each for single copies. Every family within the church having boys and girls from three to twelve years of age should order these. The pamphlet says "Send payment and postage with order".

The song "Challenge" has been very popular and "Awake My Soul" is a close second. 10c a dozen in lots of a dozen or more.

The program for May is entitled "God's Purpose for His World". The Reports of the United Christian Adult Movement Conference—1936 and 1937 are available in limited quantity. So long as they last 25c will bring both to your house. Do not delay.

"Prayers for Self and Society"—a few left at 15c each. Mention might be made of several of the books listed under *Reading With A Purpose*. "The American Flaggs" appears in a reprint edition at 79c; Anniversary edition of "K" is \$1.00 and "You Make Your Own Luck" is \$2.00. "Second Hoeing" is that delightfully fascinating tale of life among Migrant laborers,—\$2.50.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

Christian Women in Action

Mrs. W. H. Causey, the president of North Carolina Classical Society, Potomac Synod, was very happy to report the fact that she organized a group of women in Calvary Church, Thomasville, R. F. D. I recall a very pleasant visit to that congregation and am as happy as the Classical President in welcoming the ten charter members of this society organized January 30, 1938. The President is Mrs. Clayton Alexander, Thomasville, N. C., R. F. D. to whom has been sent a free Program Packet, free Christian Citizenship and Stewardship Reading Packets and a free Prayer Calendar. This free material has been made possible by the Department of Life Members and Members in Memoriam—that group engaged in Perpetual Christian Action.

May the women of Calvary Church continue to grow and grow in this larger Fellowship of which they are now a member!

CARRIE M. KERSCHNER,
General Synodical Secretary,
Organization and Membership.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Message from "Ziemer"

Yoyang, Hunan. Dec. 20, 1937

Dear G.M.G. Girls,

Picture Tungting Lake in a quiet mood—white sails on the horizon, a flick of silver as a bird passed, gulls lazily floating along in front of our rowboat. And as we rode along, we thought of how into this calm might suddenly burst the War. Here there was only the gentle plash, plash of our oars, but not far away horror! And indeed it had already appeared. Rounding a curve, we came upon thirty-five or forty junks commanded for military purposes. A boat woman leaned from the stern of a vessel to call to us, "Why do they want the boats?" War!

We were on our way to Lakeside, Miss Hoy and I, for the Huping service in memory of her mother. Above us, finally, rose the steeple of the little church sheltered so beautifully among the trees. The lake water has fallen so that one must walk three-quarters of a mile from the landing to the real boat gate. The schoolboys had already assembled in the church, and at intervals wrinkled old grannies would hobble to the front. They had come out of love for the one who had so tenderly helped them, Mrs. Hoy. Her picture was unveiled in the meeting. "But", one poor old soul lamented, "I can't see it". And indeed she could not with such a film over her eyes.

She managed at the close of the service to climb upon the platform and get against the picture to see it.

The evening ride back to Yoyang was even lovelier than the morning. Porpoises frolicked near the boat, and as darkness came we watched lights flickering in the city. And then came Monday morning again—and classes. There has been, as yet, no great panic among the girls in Ziemer School. An earnest young woman from the united Church of China has just spent several days in Yoyang. It was very lovely one sunshiny afternoon after classes to see her in the little pavillion with girls all about her, some knitting, all sitting or standing informally to ask questions and listen. As everywhere, there is the danger here too of admiring Christ but not accepting Him as Lord.

The girls are required by government regulation to wear scout uniforms. But two of the girls come from such desperately poor homes that the treasurer could not think how she would get the money. However, our Father knew what the needs of these girls would be before they did. A gift had come several weeks earlier from a group of young people in Indiana. Miss Hoy wished that the donors might have seen the girls' faces when she called them out of the classroom to tell them. "Oh", one of the girls caught her breath, "who gave it?" It made me feel very selfish. Whatever we have belongs to our Master, we do need to be quiet before Him to know how He wants ourselves and what He has given us to be used.

Lovingly,

LUCILE HARTMAN.

New Guilds

Ohio and Potomac Synods hold the honors this month for having three new Guilds in each Synod.

Ohio Synod—First Church, New Philadelphia, O. Organized by Mrs. T. Hoernemann with 18 charter members. President, Miss Anne Haupt, 223 5th Street, N. E., New Philadelphia, Ohio.



LAKESIDE CHAPEL, HUPING

(Photo taken soon after erection some 25 years ago)

St. Paul's Church, Mt. Eaton, O. Organized by Mrs. Wayne Schaffter with 12 charter members. President, Miss Marie Scheufler, Mt. Eaton, Ohio.

First Hungarian Church, Akron, Ohio. Organized by Mrs. W. L. Neuenschwander with 9 charter members. Miss Martha Gordon a Guild girl from the Wooster Avenue Church, Akron, is serving as counsellor. President, Miss Helen Hunyadi, 1039 Marion Place, Akron, O.

Potomac Synod—Trinity Church, Hellam, Pa. Organized by Mrs. Stuart Bupp with 8

charter members. President, Miss Louise Smith, R. D. 1, Hellam, Pa.

Zion Church, Hagerstown, Maryland. Organized by Mrs. Ruby Cocklin with 12 charter members. Mrs. Cocklin was formerly a member of the Guild at Heidelberg Church, Philadelphia. President, Miss Mary Elizabeth Dunn, 101 Broadway, Hagerstown, Md.

Corinth Church, Hickory, N. C. Organized by Mrs. Edward H. Smith, Jr., with 12 charter members. President, Miss Joy Abernathy, 1229 14th St., Hickory, N. C.

An Over-Night Camp on the Mountain

(Continued from February Issue)

THEN mountaineer Li halloed in a great voice that rang through the hills, and an answering halloo came up from below. We weren't yet absolutely sure that it was our lost group; and so carrier Chang halloed the name of one of the girls in the lost group. This time we heard the reply more plainly . . . 'Yes, Coming.' We had searched half-way back to the river front and we ascertained that the girls were coming up the right path, so we waited for them. When they came alongside, they were more weary than I was, but we were all exceedingly glad that the lost had found the right path again. Poor girls; they had quite a story to tell about getting a little behind the others but sort of staying back to help another group find the right path, and then the rear group getting separated from them and they themselves going on from path to path and getting farther away from the sound of the other girls voices, and finally losing all sense of direction, and not being able to get any whistle answer or call answer from the others, and darkness coming on, and going back the way they came until they were back to the river front where they stopped at a house and asked to stay all night. But the woman at the house said that certainly the group on the mountain would worry about them, and that they should try to get up to us. For a small bit of money, the woman offered to find some one to go with her to escort them back up to camp. And she had found a man who had a lantern and was willing to go along to climb the mountain path at night. I myself felt exceedingly grateful to the goodwill

and helpfulness of this woman. So, we all hurried back up the path as fast as the gait of the fatigued girls and the small light on our mountain path would allow us to go. When we got back near enough to camp, we halloed our arrival, and the other Scouts quite outdid themselves in providing food for these girls. Then another worry came up; the searching squad hadn't come back. . . After mountaineer Li went out to halloo for them, we still waited quite a while for them to come up to camp. And when they did come, they were hungry, cold and tired. Food was provided for them also, but they were really too tired to want to eat. Later, the Scout leader got the campfire made and after she had them all sitting around the warm and glowing fire, peace and happiness came back to their hearts, and they began to sing, tell stories and joke like normal happy girls. A ten-day old new moon rode into a clear sky above them, and the outlines of nearby mountains could be seen quite clearly. For many of the girls, it was their first mountain top experience and they seemed quite thrilled by it. Each Scout and each teacher did some stunt of entertainment by the camp fire: even I did a stunt of making two sheaves of straw dance around with me while one of the other teachers beat musical accompaniment on an empty 5-gallon oil tin. I was hoping the girls would turn in to sleep by ten o'clock, but only the very weary ones turned in then. Four great stacks of rice straw had been carried up to our hut porch, and we had bared the floor space in the only two rooms of the hut. I myself had stolen a march in the planning and had put some door

boards on two trestles in the kitchen space. The dean and I put our straw and bedding onto those boards and planned to get some sleep because neither one of us was feeling very well and felt that we had to have some rest. There was only one lantern in the whole party and I put that over in the girls part of the hut. By eleven o'clock, I heard some of the girls complaining that the girls who had gone to bed earlier had most of the straw. At eleven-thirty I heard the Scout leader trying to make some of the already asleep girls move over and share some space and some straw with the last group who were turning in. Each girl had brought along a thin blanket for covering, but the night really turned out to be quite cool, and I knew some of the girls would be cold that night, but I hoped they would sleep close enough together to share warmth. I heard various ones of the girls talking until midnight, and then I went to sleep for awhile. Toward morning, I heard some of the girls stirring and saying that they were cold. By the moonlight that came in my window I looked at my watch and saw that it was four o'clock. A little later, a little daylight was appearing, and I heard some girls getting out to make a morning fire. By five o'clock others were stirring, and by six o'clock the whole camp was out.

And what a lovely early morning we had! Great billowy heaps of whiteness covered the valleys below us. Out along the stretch of view from Shenchow to our hill end, a long white feathery mist lay between two side bindings of grey landscape. Above this, a round red sun climbed over the farthest hills and glowed pink over the white feathery mist. The girls had never seen such excellence of beauty. That early morning, how glad I was when I came upon a group of girls who had just sung a hymn of praise to God, and were having a prayer of Thanksgiving that they had the privilege of experiencing such wonder! And, as Ngan Hiu Ing (Nancy Ngan) was praying, I heard her ask that each of them should be able to live lives of greater helpfulness because of these experiences.

That day, we climbed around over the hills to various beauty spots, and it got a little late before the second meal was finished and everything cleaned up so we could leave the hill. This time we filed down the mountain trail in organization and no one was allowed to get in front of the guide nor fall behind the rear-guard. The three boats were tied together and pushed off from shore in flotilla form,

after the girls had climbed on. It was fun to flotilla down the river with the current, but it was slow going, and we didn't arrive at Shenchow until dusk. Again in march formation the girls went ashore and began the trek back through the main street to our side of town.

Many shopkeepers were standing at their shop doors, and many home dwellers stood along the streets as we went by, and I felt awfully proud of the girls as I heard the remarks; 'What school troop is this? Oh, this is Chen Teh! What splendid energy! And carrying their own camp and bedding! Been out for a camp and don't look weary . . . And they are girl Scouts: how different the times are! Girls with this kind of energy is a new China . . . Yes, they come from the East Gate Mission hill.' I was trailing along behind, with the dean, Miss Yen and you may just believe that I wasn't sorry they could all see we were Chen Teh; and that we had real Chen Teh pep!

But actually, we were all awfully tired. I knew that the girls were so fatigued that some of them would want to cry at the least provocation. But they were being 'good scouts.' And I, when I got to my fireside and when Miss Brown came down to help make my evening comfortable, I wanted to cry, too. But the reason I wanted to cry was a little different; because I was so very, very tired that I wanted to go home . . . go home to my mother, like all tired girls do. And I can't go home to my mother for a long, long while because my mother died on September 20, and the cablegram reached me on October 14, and the letter about her sudden illness and death reached me on November 7. And when I'm very tired any of these days, it is too easy for me to think about not being able to go back home anymore to mother . . . Fortunately, the next morning's Sunday School lesson directed me to read Galatian 6:6-10, and I felt sort of stirred up again as I read . . . 'Never grow weary in well doing', and I had to think of the awful lot of unfortunate things that are happening all around us now. That Sunday morning, some one told me about another Chen Teh girl who has been temporarily dissuaded from joining a girls Army Battalion. And this Chen Teh girl I know very well; she is one who helped us win our first big Athletic Contest. It startled me a bit to realize that she might have been thinking of going into the army. But I understand that feeling; I too was in school in 1914-1918 and I know how girls were beginning to feel that they too must

share the terrible chance. There is much more cause for it now and here in this land, but when planes accidental bombing can destroy 1047 in one mistaken accident, how terrible would be the hour that these Girls' Battalions might have to endure!

Guild girls, those of us who know about being 'good scouts' must be big sister and 'mother-sister' to each one of our tired fellow sisters. And it is a rule of the group that

fatigue isn't too bad when we are all carrying our loads, marching along and singing together. Haven't you a Guild song which Chen Teh girls could be singing with you so they could have the courage of feeling that we are all going to get through these dark-hour paths together?

Our greetings and love,

GRACE W. SNYDER."

Mission Band

Perfect Record

One leader writes that her Mission Band has had many wonderful experiences since they organized in the fall. The eight boys and girls who attended the first meeting have been so interested that not one has missed a session. Others have come but have not been able to keep a perfect record.

A special Thank Offering service, to which the mothers were invited, was held by this Mission Band. At this same service twelve children received Reading Course certificates for having read the required number of books on the Reading Course for Boys and Girls.

Three New Bands

Potomac Synod—St. Paul's Church, Kanapolis Charge, N. C. Organized by Mrs. Seth Bostick and Mrs. Hugh Yost with 12 charter members. President, Miss Ruth McConkle.

Ohio Synod—St. Peter's Church, Apple Creek, O. Organized by Miss Marjorie Lillich, Miss Esther Saurer and Mrs. A. W. Meckstroth. President, Francis Eicher.

Solomon's, Macungie, Pa. Organized by Mrs. Herman Snyder with 24 charter members. President, Paul Miller.

Quiz

(On entire issue)

- 1—An editorial from *The New York Times*, on what subject?
- 2—Complete couplet, "Let no weeds of guessing—" How is it used?
- 3—Who writes "Christmas Service in New Auditorium of Miyagi College"?
- 4—What fears are being voiced by "seasoned" statesmen?
- 5—January 7th, Dr. Demura, President of North Japan College, used what as the basis for a talk to the students?
- 6—Rev. Mr. Glessner, of Kirkuk, Iraq, used what method as his special emphasis in missionary work the past year?
- 7—Referring to the College Campus, why does Rev. Clayton Ranck say, "This is a real missionary job"?
- 8—What comment had the elevator-man?
- 9—Quote the stanza of triumph which introduces the article, "Mary Belle Hoy." As you knew her, does your heart echo Amen?
- 10—What three great countries entered into Mrs. Hoy's largeness of thought?

Worship Service for the Church School

Stewardship

To create a reverent atmosphere, the leader and pianist should plan together for this Stewardship Worship service. One cannot give oneself to the spirit of Stewardship when confusion, noise, boisterousness and the world are upon us.

Prelude. Hymn—"Jesus, I Live to Thee."

Opening Hymn—"Jesus, I Live to Thee."

Call to Worship—John Drinkwater's Prayer. (If possible have this Prayer without being read.)

Lord, not for light in darkness do we pray,
Not that the veil be lifted from our eyes,
Not that slow ascension of our day
Be otherwise.

We know the faith wherein our feet should press,
Across our hearts are written Thy decrees,
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose ribb'd with steel,
To strike the blow.

Knowledge we ask yet knowledge thou hast lent,
But, Lord, the will—there lies our bitter need,
Give us to build above the deep intent,
The deed, the deed. Amen.

Hymn—"O Lord of Heav'n, and Earth, and Sea." No. 105, Reformed Church Hymnal. Quartette or double quartette.

Reading—Maltbie D. Babcock's poem, "Be Strong." For text see Reformed Church Hymnal, No. 395. This will be especially beautiful with violin accompaniment.

Meditation—The theme for our worship today is Stewardship. When we think of Stewardship we frequently think of money . . . the giving of the tenth as if this embraces all that is meant. Dr. Babcock, in the hymn just read, points the way to real stewardship. While the giving of money is important (and let it not be forgotten that a stewardship that does not give money, gives very little else), the giving of strength and talent and time and influence is just as important. The basic word in stewardship is not the material, but the spiritual—not things, but love. It is possible to give all my money to feed the poor, and even give my body to be burned—without love, it is nothing. The trouble with us is that we so often use words the meaning of which have not gone into our lives. We feel, while here in Church School, that we would like to work and sacrifice like Paul, give like the widow who gave her mite and her all—and received the commendation of our Lord—we feel we would like to be like the Mary with the box of alabaster, like Mary Hoy of our own Church—but in point of experience we know very little of the consuming passion of a great love. Until we are consumed by love our stewardship is nothing but sounding brass and tinkling cymbals.

Scripture Lesson—I Corinthians, 13th chapter.

Three-Minute Presentations (articles in this issue).

- (1) That College Life May Go Christian. Page 86.
- (2) That the trend in America Toward Paganism be Halted. Page 69.
- (3) That Christianity may not wither where it was planted (article, Evangelism in Northern Iraq). Page 32.

Prayer—Four brief prayers.

- (1) That the consuming love of God may come into the hearts of the members of the Church School, the congregation and into the entire Church.
- (2) That the Holy Spirit may guide us into a strict appraisal of what we have and what we can do.
- (3) That we may be willing to use all we have and all we are for our Lord's Kingdom.
- (4) That we may guide our lives and activities that we do not give offense by word, or unkindness, or selfishness—and so hinder the Kingdom of God.

Closing Hymn—To be selected.

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